

[The following touching lines were suggested by the fact that a poor Irish girl, in New York, who, having saved \$30 to send to her friends in Ireland, learned that her father, mother, sister, and brother, were dead.]

BY MRS. L. M. BURGESS.

For Erin's daughter crossed the main,

And youth's unfolding prime,

A lot of servitude to bear

In this our Western clime.

And when the dear heart-sickness came,

Remorse a stranger cry,

Tears on her nightly pillow lay.

Yet morning saw them dry.

For still with cheerful hope she strove

Her distant home to see,

And from her parents lift the weight

Of poverty severe.

To them with liberal hand she sent

Her all-but hard-earned store—

A heart thrilling through her soul,

She ne'er had felt before.

Even said her quiet slumbers ceased

A coldy light to see—

A board with simple plenty crowned,

A loved and loving friend.

And as her life of sorrow told

With every joy was blest,

For the sweet warmth of filial love

Made sunshine in her breast.

But bitter tidings o'er the wave

With fearful echo sped;

Gaunt famine o'er her home had strode,

And all were with the dead!

All gone!—her brothers in their glee,

Her sisters young and fair—

And Erin's daughter bowed her head

In desolate despair.

For the Herald and Journal.

THE CAPITAL OFFENCE—THE CHURCH.

"But as [the constitution of the church] did not forbid it, the General Conference had the right to meet an extraordinary crisis, not expressly [nor otherwise] provided, because not foreseen by such regulations as the law of necessity, which is paramount to all other laws, should dictate to be wise and expedient."—Adv. and Jour., Nov. 12, '45.

In the above quotation, Mr. Editor, is contained the doctrine, as the writer thinks, which became the parent of all our difficulties, in the recent division of the Methodist Episcopal Church. And the avowal of this doctrine, I trust, will never be sanctioned by an organized body in America. It is the direct road, as it appears to me, to the unwarranted assumptions of the Catholic Church. It was by meeting "crisis after crisis," in the various resolutions in the world, not "provided for in her church constitutions," that she has gained her present authority over the consciences of men.

In the above extract, I say, is contained the doctrine that has occasioned every serious difficulty in our recent church division. Had the doctrine never been given, that the General Conference had rights not given it by the constitution, we should have had no provision for division of church, no compact binding Bishops and people in America, that the one should not go South to preach Christ, nor the other North, and obliging thousands to maintain a relation to a Church never chosen by them, and not now wished. But so it came to pass. Is it said that the South threaten to leave us? And what then? Is that a justification for division? We venture to say, had this doctrine been known in 1837, some, at least, of the northern Conferences, are this, would have been an independent church North, because they did not like our constitutional bonds. These are often too strait for dissatisfied minorities. But it is very questionable, whether five ministers in the whole South would have succeeded, or five hundred members, had the General Conference adhered to its constitutional rights. The power was in the hands of the Conference, and they, its members, could have done their pleasure.

But whence came the right of the General Conference to meet any case not "provided for" in her constitution? Does it come from the law of necessity? This I believe can never adhere to an organized body, in its action over others. A man may take food, if starving, under circumstances that would have been unlawful in any other case, and plead necessity, as his law for justification. But such a necessity can never apply to an organized body, whether civil or ecclesiastical, for the very good reason, that such unlimited trusts on authority is not deemed safe to commit to them, and we believe, never have been; and whenever such authority has been exercised, it has always been usurped. But, should an organized body deem itself obliged at any time to transcend its power, it is well known that their acts are never binding, and cannot be, till sanctioned by primary authority, or the authority which constitutes the organized body.

If this reasoning be correct, we can, and should, at pleasure, all that our General Conference has done on this subject. It is null, indeed, already; every act of a *void*. Let our reader follow me a moment, and he will see that this assertion, though broad, is nevertheless, true. A first principle in all organized governments, and one from which no one has a right to depart, much less from an organized body, be they ever so well intended, is this:—"No man has a right over another, that has not been conceded to him." No government in America has a right over another that has not been conceded. No government in the world should exercise a right, unless that right has been conceded. What right has that Southern Methodist, or a Northern one, that has not been conceded to him? And if conceded to him, he has the evidence of it somewhere, and he will see neither claim it, nor exercise it, if it is disputed, and he be found a transgressor. And his evidence must be in the charters rights of the church, or they are no where. On this ground, what right has any member of the last General Conference, or all the members together, to change the relation of one Methodist in America? Evidently, they had no right—not even in shadow. Will the Dr. recollect, that we allow no man in the Senate of the United States, unless he swear to keep the constitution? Not to go beyond it, not to fall short of it—but to be governed by it. A part of that instrument is, that what rights are not expressly conferred to the general government, are reserved to the people or States respectively. Every officer of the government is obliged thus to swear in all the States of the Union. And, surely, we should swear all out clergy, when we send them to General Confer-

ence, unless we suppose that they would adhere to the constitution of the church, secretly, too, without an oath. But if they deliberately purpose to meet "crisis after crisis," and do not succeed better than they did the last General Conference, we ought, for the safety of the church, nay, of the general government, too, to swear the whole of them. I would trust no man there with my rights, involving, as they do, my religious interests, unless he would govern himself, most sacredly, by the constitution of the church. If he desire a change in this constitution, let him ask the primary bodies; let him not dare to add a word—no, not take one away from it, if the heavens fall—without the voice of proper authority, lest the meanings of a wounded people follow him.

It appears to me, Mr. Editor, that these good and great men, who usually reason so correctly, are accustomed to govern themselves, not by their own understandings. And generally they have done well. And because they have done so well, they feel too little the restraints of constitutional law. So rarely do they transgress, that they feel safe without it. In this way, I judge, they unintentionally committed their error. But error it is. No man, however lofty his intellect, has a right to trespass a single line upon the sacredness of his brother. But what man, does this, who breaks upon his brother outside the constitution, if that break *breath* him, kills him, or robs him of his reputation, or takes from him one right, though the least in the world. And the act would be none the more lawful, though it benefit him a thousand fold.

The truth is, Mr. Editor, speculative power was never committed to the General Conference, nor the power of barrier, nor of buying, nor of selling, nor the power to "meet a crisis," if that power involved the destruction of half the body, or of a single member; that sin was never the business of so grave a body. And they have greatly sinned in assuming it.

If it should be asked, what should the Conference have done in the emergency, I answer, that of the offence to the South might have been shunned. Bishop Andrew should have been allowed a trial, or his case should not have been touched. He had a right to this, and to a formal one, too, if he desired it. And I do not think the Conference did well in pronouncing so heavy a judgment upon the Bishop, as it did, without a trial. Although the Conference had a right to even exclude him for improper conduct, yet I think it should not do this without a formal trial, though the offence were the shaving of his head. We have no right to affirm a fault of an officer of the church, nor of any other man, excepting at his tribunal—or in prosecuting the case.—

And when we do affirm a fault otherwise, do we not become guilty, according to Mr. Wesley, of evil speaking? If we do it without a trial, we kill him in effect, without allowing him his rights. He has just cause, therefore, of complaint. And I could wish that that complaint might even be made, or that the Bishop might be allowed a fair trial; or if the Conference deprive him of his Bishopric, let it be done fairly, and we will have no just cause for complaint. Or if they require him to surrender his episcopal functions till he be rid of slavery, let it be done; or whatever impeachment they choose, let them place it upon him, and all will be well. But it may be said, the South would have made the same declaration, if this step had been taken or not taken; or even of the Harding case. What then? It is believed that we would have left the church! You could not have hired the South to leave us. You could not have driven them to it. The property was ours, and could not be alienated. So also it was with all the societies; they were ours, and would have remained so, though the storm might have lessened its numbers. But the disaffections, we believe, would, in such a case, have been not more than now. At best, the difference would have been trifling, and we should have then retained our unity, the breaking of which, if it be sanctioned by general authority, will make us *enemies* people. There is not a Conference in the Union, which, if it be allowed to break its unity with the parent church, will not find an occasion for it, in its own estimation, in the first new storm that sweeps over the land, and discean episcopacy, nay, independence, will be all that will be left of ancient and honorable Methodism. But it cannot be sanctioned; it will not be. Although I have other thoughts, I will close my article by a quotation, from an eminent jurist, which seems to bear with equal force upon ecclesiastical, as upon civil affairs, and which, in this light, strikingly confirms the sentiment with which I commenced this communication.—"It is essential to the pure and peaceful administration of justice, that all its officers keep carefully within the boundaries of their constitutional powers." Let me enjoin you to respect the limitations imposed on us, as they come from the great fountain of all power here, whether political or judicial. We are sworn to obey them, and they can be changed or enlarged, only by the sovereign sanction of those creating them."

\*Judge Woodbury's recent charge in the U. S. Court.

ALDERMAN.

For the Herald and Journal.

PARADISE—HEAVEN—HADES.

Br. Stevens.—Some time since, a writer in the Herald attempted to show that we ought to distinguish between Paradise and Heaven, and ought not to think that the souls of the pious, leaving the body at death, go to heaven, or into the immediate presence of Christ, but go to a separate place in Hades, where they remain till the resurrection, when the united person, soul and body, is admitted into heaven.

I do not question that Hades is sometimes used for the place of departed spirits in general, whether saint or sinner, because it is sometimes used to designate the state of the departed—the invisible world; but when it is asserted that the pious soul, after leaving the body, does not go into the presence of Christ, I hesitate, doubt, yes, disbelieve, nay, more, believe the contrary—all that I have yet seen to the contrary, notwithstanding.

The souls of the good go to paradise, a place of delights; but how large it is, and who inhabit it, how many beings, and of what orders, who can tell? Here, our knowledge is quite limited, God having designed to throw but a few rays of light upon it; as to the world, it is of physical origin, but is here applied to spiritual, happy existence. In Luke 23:43, Christ promises the penitent thief that he should go to paradise; nothing farther is said in that connection. In 2Cor. 12:24, we have an account of Paul's revelations, he was caught up to the third heaven, and heard unspeakable words. By this, I believe, the Jews meant the immediate presence of God, the place of transcendent glory; and yet in the ninth verse he says he was caught up to paradise, making both words synonymous. The next place we meet the word, is Revelations 2:7, in the Epistle to Ephesus, where Christ promised those who

should overcome, the privilege of partaking of the tree of life, which is in the midst of the paradise of God. I suppose the promise is intended to be substantially the same, to all the seven churches; the second is not to be hurt of the second death; the third to have the hidden manna and white stone; the fourth is to have the morning star; the fifth to be confessed before the Father and his angels; the sixth to become a pillar in the temple of God, and to possess the new name; the seventh "to sit with me (Christ) in my throne, even as I also overcame, and am set down with my Father in his throne." It may be said, all this is to be after the resurrection. Who knows? Let us look at it a little. The penitent thief was to go the same day to paradise. Paul was caught up there (to paradise) and heard unspeakable words. 3. Being caught up to paradise, was being caught up to the third heaven, the "palace of angels and gods." 4. Christ reveals himself to John, and sends an epistle to each of the seven churches of Asia, in which the first is promised paradise, the last to sit with Christ on his throne. Now all this looks very much like making the place of departed saints from death to the resurrection heaven, properly. Who can prove it is not so? It may be thought, disembodied spirits are not prepared for so much glory, such happiness, scenes of glory, but what can we do? How can we reason but from what we know? Doubtless their capacity will be increased after the resurrection, and for aught that appears to the contrary, will increase to all eternity. What propriety is there in admitting them into the presence of Christ their Savior, when free from the body? Surely, Christ—the Almighty who knows and possesses all things—can manifest himself to them in that state, as well as now in this, and to this Paul seems to look in the epistle to the Phil. 1:23,24, where he says I am in a strait, beset on every side, having a desire to depart and be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you. Observe, to depart was to be with Christ. This appears plain and explicit. Again, he says 2Cor. 5:6,8, Knowing that whilst we are at home in the body we are absent from the Lord, we are willing rather to be absent from the body and to be present with the Lord. How careful the phraseology; I know not how it could well be plainer, and yet we are coolly told, we ought not to think that the departed saint goes into the presence of Christ—into heaven! I greatly prefer the teachings of Christ and his apostles, to any human guesses or conjectures, from whatever source they may come.

Though your correspondent signed himself "Bible," he appears to me a little anti in this instance.

ONE WHO SOMETIMES READS THE BIBLE.

May 15th, 1847.

For the Herald and Journal.

REBUKE IN LOVE.

Rebuke in love, but not in anger; for anger disturbs your judgment, dethrones your reason, envenoms your language, and turns your rebuke into recrimination. This closes the heart of your brother against you. The main avenue of his heart is pervious only to love. Violence is sure to close it against you.

Rebuke in love, and reprove in specific failings. But do not wait until a long catalogue of sins has been run up against your brother, and then overwhelm him with wholesale denunciations. No, no! Reproof, to be of service, must be specific. This wholesale rebuke, especially if you wait till your feelings are turned against your brother, to administer it, will be construed into *treating*—that contemptible low vice, so often indulged in by sinners.

Rebuke in love, again I say, but not generally and indefinitely. For I once knew a good lady, who injured her son by this imprudent practice. He bore the profession of Christ, but was wild and restive, and did many things which merited rebuke; but these things were not rebuked daily, but suffered to accumulate, and the result was, that he became a confirmed drunkard, and toward event soured the temper of the usually kind lady, when she came down upon him with accumulated guilt, and overwhelmed him with a torrent of rebuke, good in kind, but excessive in quantity. This always threw the son upon the defensive; for, however willing he might have been to have his errors reproofed as they were committed, he could not submit to such a violent array, or plead guilty to such an accumulated charge.

Rebuke in love; for love is the channel, ordained of heaven, for sin to flow in, and it can flow smoothly in no other. Let love but knock at the heart's gate, and its porter openeth; but anger may thunder at the gate for admittance, with all his train, and thunder in vain. The heart will surrender only to the omnipotence of love.

H.

A LETTER FOR THE TIMES.

The following letter, from the pen of the beloved Lib, contains some excellent practical hints. To secure liberal contributions from the members of the Church, for benevolent purposes, two things, especially, must be attended to. In the first place the object must be shown to be important, and their contributions essential to its accomplishment. Here, I fear, we often err greatly. The object is simply named, and the demand made. But the object is not addressed to the feelings; but the judgment remaining unimpaired, he who makes it is as one who beareth a seal. In the next place, Christians must be made to feel that all they have belongs to God—that they are but his stewards—that the only question to be settled, when solicited to give, is what would be pleasing to God. They should, therefore, be furnished with facts, and have the duty of entire consecration to God clearly set forth, and pressed home upon the conscience. They should then be left free to give, or not give, as they may think proper. Importunate begging, undoubtedly, does more harm than good. Generally, however, when a person is thus exhorted, instead of leaving his purse-strings loose, is pretty sure to give them another turn. Any practice, to become habitual, must be voluntary and agreeable. With the more "heartily good will" a thing is performed, the more readily does its performance become habitual; while for that which we are forced to do against our inclinations, we soon acquire a strong disgust. But to the letter. It is extracted from his Life, and sufficiently explains itself.

F. MERRICK.

A circumstance occurred during a late tour to Vermont and New Hampshire, to solicit donations for the Wesleyan Academy, which I deem worthy of public notice. I had a letter of introduction to Col. B. of Hanover, (Dartmouth College), N. H., and as I hardly supposed the people in that village would be disposed to do much toward the object of my mission, I had designed to call on the Colonel, and then go on my journey. In conversation with the Rev. William W., Congregational minister in N., I mentioned my design, and he suggested the propriety of my calling upon the other citizens of Hanover, and especially upon the officers of the College; and kindly offered to be my company, and introduce me to such gentlemen as he thought would be favorable to my object. This was accordingly agreed upon; and, in the course of a few hours, the next day, we received subscriptions in the small village, to the amount of twenty-five dollars. Most of the officers of the College, including the president, became subscribers; and all seemed to wish success to the institution. The donations themselves were not more gratifying than the spirit with which they were given. No capricious questions were asked; no long complaints of poverty were made by those who gave; though complaints might have been made, with propriety, at that time, if ever, by the good people of Hanover. They had, but a little before, completed a fund of \$10,000 for their own college, of which a very generous proportion had been subscribed in that village; and, but just before, about \$1,000 had been collected in that place, for a religious charity, by Mr. C., of S.; and, in addition, they had just undertaken to raise a fund of \$50,000 for their college—\$5,000 of which had been subscribed, or would be subscribed, in Hanover. These are the most unparalleled levies of public benevolences, they gave \$75 to an institution one hundred and thirty miles from them, under the patronage of another denomination, and of which until that day, they had probably but little knowledge.

I call this, at least, one good proof, that the present is an era of good feeling. When men of different denomination and of different local interests in literary seminaries, unite their valuable efforts with men of other denominations and other local interests, to aid in the common cause of religion and of science, we may expect that such a holy alliance will drive sin and error from the field—an alliance, this, which can exist only among men of enlarged and noble minds.

Another reflection grows out of the above facts, namely, that men are not the less willing to give, because they are often solicited, and have been in the habit of giving. As in Hanover, so I believe it will be found in other places, that where the objects for public charity are the oftenest presented, there their importance is the most considered, and the duty of giving is the best understood. The yoke of benevolent duties, when it is taken and worn, is easy, and the burden then becomes light. It is the man who seldom gives, that chafes and complains most when requested to give. It has been intimated by some of our ministerial brethren, that unless we cease our public and private solicitations for charity, we shall sour our people, and drive them from us. This, however, I believe, is a mistake. If we are careful to solicit aid for only worthy objects, and if we prudently expend the public charities intrusted to us, we need not fear. We have been too fearful of calling upon our people to do good works, and this is why we are so doubtful of their willingness to give. Are Methodist Christians different from other Christians in their dispositions and feelings? If they are, Methodism has made them so; for it has selected its adherents from the same mass of population with the other denominations. And we are prepared to acknowledge, that a modification of Christianity which maintains a universal atonement, and offers a free salvation to the whole human family, has a tendency to lock up the soul of him who believes it within the narrow walls of self? Shall those who believe in perfect love to God and man, in complete deadness to the world—in the entire subjugation of the unholy and earthly passions, be accounted less accessible to the pleas of benevolence, and the claims of charity, than other Christians? It cannot be. Methodism is a benevolent religion. It makes high professions of consistency, as well as of that charity which "seeketh not its own." Frequent appeals for laudable charities to men under the influence of such a religion, cannot drive them from us, but draw them to us by the strongest cords of attachment. We may, indeed, irritate the feelings of those who have been connected themselves with us, not because they have any peculiar attachment to us, but because they think ours a cheap religion, and they can live with us without paying for it. Such men ought to be disturbed. They have hung upon us like dead weights, and been sponging around our ecclesiastical gates long enough. If they will not reform, it is no matter how soon they leave us; and it is to be hoped no one else will receive them. The least we ought to do to such narrow, covetous minds, is to make them uneasy everywhere. Such souls will never be admitted to the heavenly feast, until their present state, for there will not be found a wedding garment in the vestry of heaven to fit them—they are all too large; and they ought to have no seat at the table of the Church below. But, thank God, the great body of the Methodists are not such. If they are deficient in their public charities, it is chiefly because their attention has not often enough been called to these subjects, and their importance and necessity have not been sufficiently set before them.

But I will close this article, by adding, that the seminary at Wilbraham, for which the above-mentioned subscriptions were received, will succeed and prosper, unless its more immediate patrons are greatly wanting to them. With the best wishes of other denominations; and even with their pecuniary aid in its favor—with a large and increasing number of students, and a prosperous beginning, all that is now requisite is a united effort, at this time, to relieve it of its present embarrassments, and a steady perseverance in its support. But if a few be left to groan and toil under the burden till they toil and faint, and give over, it shall be to our shame and confusion, if not to our overthrow. Let us, then, urged by the good example and encouraging aid of others, show, by our works, that we are what we profess to be—the supporters of a liberal and enlightened system of truth.

W. FISK.

For the Herald and Journal.

SINGING IN SOCIAL MEETINGS.

I am sorry that our people are getting indifferent about good tunes; and that, too, many do not try to sing at all, who might sing very well. Let the ministers see to these things more particularly. Methodist singing used to be called the best; but it is to be feared we are getting behind others, much.

OBSEVATOR.

GOD'S DEALINGS.

Learn to put a right construction on all God's dealings with the church, and with thy soul.—For his church, there may be a time wherein thou shalt not only see it tossed, but to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling stone; but walk by the light of

the Word, and the eye of faith looking on it, and thou shalt pass by, and not stumble at it. The church mourns, and Babylon sings, and sits as a queen; but for how long? She shall come down, and sit in the dust; and Zion shall be glorious, and put on her beautiful garments, while Babylon shall not look for another revelation to raise her again; no, she shall never rise. "The angel took up a stone, like a great millstone, and cast it into the sea, saying:—Thus with violence shall the great city of Babylon be thrown down, and shall be found no more at all."—Leighton.

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EARLY METHODIST CHURCHES IN NEW ENGLAND.  
MARLBHEAD.

Lee's First Visit—Elder Martin—The formation of the Society—Elder Cooper—James Bowler—Curious Dream—Trial—Chapel—Epiphany Kibby—Remarkable Revival—Subsequent Progress.

We have heretofore given sketches of the history of several early Methodist churches. Materials for such articles have come in upon us so abundantly, that we despair of inserting them all in the forthcoming volume on our early history. We are not willing, however, that they should be lost, and have no doubt that our readers will consent to their preservation in the columns of the Herald. Our articles of this kind have met a general welcome. Here is another of them, which we hope will not be uninteresting.

Mr. Lee visited Marlhead in 1790, during his first tour among the eastern towns of New England. While at Salem, he was solicited, says his biographer, "by a man from Marlhead, to visit that place. He hesitated, at first, not knowing that an opportunity would be presented; but upon second thought, he concluded to go and see them the next day, which he accordingly did. Here he had cause to believe that his preaching was a great blessing to the people, for says he, 'I was in the cause of Christ, and I am to die for him.' This was on July 17, 1790." He preached the first time, says a subsequent part of the church, "in what was then called the Rock Church, originally built for the Hopkinsians, afterwards a Baptist church, and now transformed into a dwelling-house, on Watson Street." In the latter part of the year, Marlhead became one of the regular appointments of his circuit. His preaching excited an extensive interest. Crowds gathered to hear him. "The said they never heard such preaching before, and thought he appeared like one of the old prophets. This was the first impression, but afterwards, though some were seriously affected, many ridiculed and opposed Methodist sentiments and preachers." His biographer says that "in Marlhead, Ipswich, and other places, he with difficulty made out to preach; but he could scarcely move a step without being entangled in a knot of committee men. These guardians of the town laws and privileges constantly watched the movements of other ministers. Mr. Lee scarcely ever found them in a humor to give their unanimous consent for him to preach in the houses over which they had the guardianship; but very frequently while they were deliberating upon the expediency or in expediency of his preaching, some friendly person would open his doors, and Mr. Lee preached to numbers who flowed from every direction to hear the word."

"The Lord," by his providence, says Mr. Oskeman, "had prepared the way for the opening of a dwelling-house, for Methodist preaching. Mr. Ebenezer Martin, who had been converted under Mr. Whitefield's preaching, had heard the Methodist ministry in the South, and reported to his neighbors their remarkable zeal and success. He welcomed Lee, on his arrival, opened his house for religious services, and consecrated it as a preaching place, and home for the weary itinerant. This house is situated on Darling street, next to the pump. The preaching was held in a large, unfinished 'upper room,' which had been used as a billiard room, during the Revolutionary war, at which period the mansion was occupied as a hotel. Seven of the family of Mr. Martin are now members of the church in Marlhead."

Mr. Lee visited Marlhead frequently during his labors in Lynn and its vicinity. His powerful appeals produced a profound impression, and he records, on the 1st of July, 1791, that "there is a considerable stir in this town respecting the sentiments of the Methodists, and a great many wish to see to depart out of their coats." Among those who became sincerely interested in his ministrations, was a Mrs. Prentice, who induced her husband to open his house, on "New Meeting-house Lane," for Methodist preaching. This house is situated second from the corner of what are now called Beck and Mifflin streets. In its upper room, class and prayer meetings, preaching, and even Quarterly Meetings, were held. His great distinction, however, is that within its walls was formed the first Methodist society of Marlhead. It consisted of seven individuals, all females. Their names were, Prentice, Danke, Steals, Beals, Goss, Green, and Barker. None of them are now living, but several of their descendants are members of the church. In what year, or under what preacher, the society was formed, we have not been able to ascertain, but in 1791 or '92. Mr. Prentice was a widow, by the name of Jayne, when she was married to Mr. Prentice. She had several children by her former husband, one of whom, Peter Jayne, became a distinguished travelling preacher. While services were held in Martin's house, Ezekiel Cooper preached there, probably in the year 1793, when he was Presiding Elder on Boston District. He was then in the vigor of his faculties, and every where interested his hearers, by the acumen and originality of his mind. He preached a discourse, in Marlhead, on the winding stairs of Solomon's Temple, from 1 Kings, 6:8. It was an ingenious and profitable sermon, exhibiting the various steps by which the Christian must ascend in his spiritual course.

Mr. James Bowler heard this discourse—the first he ever heard from a Methodist preacher. Not only its ingenious construction, but its evangelical application, interested him much, and impressed him with a highly favorable opinion of the tireless itinerant who was laboring for the conversion of his fellow countrymen. He soon after befriended the small church, and hired to it an upper apartment in his house on Lee street, at the low rent of \$5 dollars per year. It was furnished with seats, and though accessible from without only by a ladder, continued to be the sanctuary of the society till they were able to build a chapel. The great evangelist of the East, Jesse Lee, who never despised the day of small things, climbed the ladder, and joyfully opened it with religious services, on the 30th of April, 1793. "To-night," he says, "we met in it for the first time. The Lord owned our meeting, and his presence was felt among us. I felt great liberty in teaching the people the way to heaven, and felt more encouraged about the place than I used to be." Mr. Bowler suffered no little persecution for his attention to the new sect, but he steadily adhered to them, assisting them with funds, and receiving them several times, when otherwise they must have sunk under their embarrassments.

A curious circumstance is said to have been the immediate cause of the opening of his house to the Methodist itinerant. After having heard several times, and been led to reflect on their peculiar mode of labor, he one night dreamed (doubtless under the influence of such reflections) that an angel stood at his bedside, and directed him to take his Bible, and read the 13th chapter of Matthew, beginning at the 31 verse. He thought that he attempted immediately to obey the celestial visitor. He possessed two Bibles. He imagined that he opened the smaller one, but found that the leaf containing this verse was gone; and in attempting to reach the larger copy, he awoke. The next day his curiosity led him to examine his Bibles. The designated verse and chapter were actually torn out of the smaller one. On examining the other, he found the verse to read, "Behold, a man send forth to you." &c. We know not that Mr. Bowler ascribed this singular circumstance to any supernatural agency. It might have resulted from a confusion of previous Scripture reading, and reflections on the Methodist literature, cleared up and adjusted into a consistent picture by that singular magic of dreams, which has often times wrought marvels, if not mysteries. In whatever light he considered the curious fact, it at least led his mind into such reflections on the text, as resulted in the conviction that the *Bisectant* mission was the most Scriptural mode of promulgating the gospel, and from that time forward he firmly sustained it.

The society gradually prospered, notwithstanding its very limited conveniences. Lee says, under date of Oct. 28, 1794, "We proceeded to Marlhead, to Quarterly Meeting; we held a love-feast in Br. Prentice's house; a few people spoke with life and freedom. I was pleased to find them so much engaged in religion. At night we held a watch-night; I preached, John Ketchum exhorted, and the people were attentive."

The society at Marlhead had its share of the trials of Methodism in that day. One of its pastors, Mr. Renford, was snowed out through the streets; some of the members were stoned and beaten, openly. When one of the little number died, his burial in the grave-yard was opposed, because he had been a Methodist. The preachers were not allowed to hold meetings in the town school house, and were at last prohibited from preaching on the Common. They were under the necessity, say, elsewhere, of procuring their message in the streets. Tour Hill, also the hill north of the Railroad depot,

was the place of their meetings. The numerical returns of the society, as recorded in the Minutes, show that it passed through the struggles and reverses, which tried, as by fire, nearly all the original churches of Methodism in New England. Its first returns were made in 1795, and amounted to 82; during the ensuing six years, they gradually declined; and in 1800 and 1801, amounted to but twenty-six. In 1802, they began to improve, and in about twelve

Correspondence.

LETTER FROM PITTSBURG.

EARLY INCIDENTS IN OHIO.

Br. Stevens.—If your readers are interested in the relations of Br. Raper, I will continue his story. In early life, his father's family were familiar with many scenes of Indian warfare; one which he related was as follows:—

"While hostilities continued with the Indian tribes, the early settlers were obliged to be always armed, and prepared for an attack. Upon one occasion, the scattered inhabitants of the vicinity were assembled for worship, on the Sabbath, at a place near the Ohio river, now called Columbia. As was the custom, the men carried their rifles, which were stacked near the door. While the services were progressing, the gobbling of wild turkeys were heard in a ravine near the house where the meeting was held. This at once excited suspicion, as it was well known that the Indians could counterfeit the cry of almost every bird and beast of the forest. A captain Kibby immediately assured the people that Indians were near, and taking with him eighteen men, they stole into the opposite ravine, made a circuit through the bushes, to that side of the house where the noise had been heard, but on the opposite bank of the gully. Here, concealing themselves, they distinctly saw a number of Indians on the side nearest the house, and one, raising himself occasionally, and giving the note of the turkey. Selecting their victims, the white men fired, and killed five Indians; the rest, amounting to sixteen, set up a whoop, and run, the whites pursuing them into the woods, where they had a very narrow escape from the ambush of a reserve party of Indians. They, however, happily made their escape."

"In no part of the country are the people more orderly and law-loving, than the inhabitants of Ohio at the present day. But thirty or forty years ago, there was a floating population, upon the outskirts of the settlement, composed chiefly of loafers, gamblers, horse thieves, and other desperate characters. There was, nevertheless, in many of these, a sort of honorable feeling, which occasionally manifested itself, and showed that if they could have enjoyed the benefits of religious instruction, they would have been better men. About twenty-seven or twenty-eight years ago, I was appointed, with Br. Samuel Baker, long since gone to his reward, to a circuit in the western part of Ohio, embracing what was called the Indian creek settlement. There had been but little preaching here, and we concluded to hold a camp-meeting in the settlement."

"At the commencement of the meeting, we were annoyed by a party of these lawless characters, under the direction of a noted gambler, named Long—a man of gigantic stature, and fearless character. They surrounded the spring which supplied the encampment with water, and from mere love of mischief, prevented the people from approaching it. Br. Baker, who was preacher in charge, applied to a Universalist magistrate, for assistance, but this was roughly refused. He finally said that he would grant a warrant, but would also immediately issue another against the preachers themselves, as disturbers of the peace. Finding no help from the law, Br. Baker went to the spring, to remonstrate with the disturbers. Here they fairly took him prisoner, surrounded him, and, after a variety of annoyances, in vain mischief, commenced a mock profession of penitence, pretending to weep, and begging, 'Do, Br. Baker, pray for us; we are under concern of mind; pray for us.' Baker was timid, and easily disconcerted, which gave them great advantage. Learning that my senior colleague was in captivity, I divested myself of my coat and cravat, and hastened to the spot. In those days I knew no fear, and having been so recently in the army, I felt myself, on the spur of an emergency like this, in possession of the spirit which Peter possessed, when he smote off the right ear of Malchus. On approaching the ring, I heard the mock request of the rowdies, and understood at once the state of the case, and the course to pursue. I was personally known to Long, and several others of the gang. Forbidding separating the hands of the two nearest, I broke into the ring and stood fearless before them. 'Gentlemen,' said I, 'I perceive you are backwoodsmen; I, too, am a backwoodsman; and you know that no backwoodsman, who is a man, will take a stump; (i. e., refuse a challenge.) You have bantered my colleague to pray for you; I will take his place, and accept your banter. And now I stamp you to kneel down with us. Down upon your marrow bones, every one of you, if you have any manhood in you, and I will pray for you.' They were taken by surprise, and all took off their hats, and knelt down, except one—Long commanded him to take off his hat, and kneel down with them. 'Get down,' said he, 'and repent of your sins, for the gentleman is going to pray for us.' He still refused, upon which Long sprang up, knocked off his hat, and pulled him down. Then turning to me, he said, 'Now, sir, pray for us.' 'I commenced,' I told, 'that thought that these men are making mock of thy servants, and of thy holy religion. [Here were responses of Amen.] Thou knowest that they have no fear of God before thy eyes, and that they regard not their obligations to their fellow men. [Amen!] In mocking, have they requested us to approach thee, the great God of heaven and earth; and in mockery have they presumptuously bowed themselves before Him, whose eyes are as a flame of fire, and who will assuredly bring them into judgment. [Here the responses were more faint and few.] Some of them thou knowest are gamblers, horse thieves, covetous, drunkards, revilers, and extortioners. Such did thy servant anatomy declare were some of the Corinthians; but by thy grace they were washed; they were sanctified, they were justified, in the name of the Lord Jesus, and by the spirit of our God. As thou didst forgive them, and thy mercy can reach the chief of sinners, we beseech thee to have mercy upon these miserable wretches.' My prayer was continued in this style, in perfect silence on the part of the company. At its close, all arose, and Long approached me and said, 'Raper, you have behaved like a man and a Christian. I declare I am beat. I have been whipped the worst I ever was in my life. And now I swear, that if any man attempts to impose upon you or the meeting, we will flog them.' All responded acquiescence, and they returned to the encampment, where, at their request, we appointed them to different positions on the ground, to see that order was preserved; and through the remainder of the meeting, they were ready and eager to fight for the Methodists."

Such were some of the interesting relations of Br. Raper. He assured me, that on one occasion only, he used violence in resisting the disturbers of the peace of Zion. It was in the early period of his ministry, at a camp meeting, where the life of a harmless man was in danger. A desperate fellow had a cudgel raised, which in the next instant would have fallen upon the head of an unoffending man, when Br. Raper, with the agility of a tiger, leaped upon him, and with a single blow, felled him to the ground. His Presiding Elder kindly admonished him afterwards upon the subject, and ever since he has been a man of peace, literally following the injunction of our Savior, "Resist not evil."

Yours, truly,  
Pittsburg, May 13.

THE CONFERENCES—THE HERALD.

Subscribers are respectfully reminded, that we are expecting large remittances from them at the ensuing Conferences. This is the most favorable opportunity in the year for our friends to send us money free of expense. We never had so much due to us as now.

In withholding this money, you deprive not merely the publishers of it, but the venerable and disabled men who have administered to you and your fathers the bread of life, and the suffering widows and orphans of such of them as have gone to their rest. The proceeds of the paper are appropriated to them. In this light, these debts assume a peculiar character; where they are unnecessarily withheld, subscribers become guilty not only of injustice, but of injustice aggravated by the violation of most affecting considerations of gratitude and charity. But, brethren, how few of you can plead necessity for the non-payment of these debts! Is there not carelessness, to say the least, at the foundation of this evil? Though the aggregate is large, yet the individual sums are small; a slight effort, a transient sacrifice on your part could pay it. You will feel better, as well as make others feel better, by settling it faithfully. We present the matter to you as Christian men.

THE PREACHERS

Are reminded, that as we have no special agents in the field, our reliance is entirely on them for collecting our bills. The commission we pay is liberal; the task is not difficult; the sum for each appointment is comparatively small. Divided among so many, the work is reduced to a slight effort, but the aggregate result would be most valuable. We sent you the accounts last winter; will you take them in hand, and do up this work in season? You are requested to make out your accounts for commissions during the year, and be prepared for settlement at Conference. We hope all will be able to pay for their paper with commissions. If any are deficient, it is not too late now to make it up. Let such bring the money for two new subscribers, to Conference, and the object will be gained.

F. R.

MAINE TEMPERANCE UNION.

A meeting of the State Temperance Union will be held in Augusta, June 15th and 16th, 1847, at which time and place it is hoped there will be such a gathering of faithful and honest totalitarians as will at once cheer and gladden the hearts of the "old friends" of the cause, and impart new zeal and energy to those who have more recently engaged in the work. The present is no time for supineness and inactivity among the friends of temperance. Maine occupies by her legislation an elevated and commanding position. Shall she be hurled from it by rum influence?—or shall the hopes of bleeding humanity cling to her with fond and increasing delight?

BENEVOLENT OPERATIONS.

The receipts of benevolent societies, as reported during the anniversary week, in New York, were as follows:—Board of Missions of the Presbyterian Church, \$95,628. American and Foreign Bible Society, \$31,739. Seaman's Friend Society, \$17,515. American Anti-Slavery Society, \$8,797. American and Foreign Anti-Slavery Society, \$12,635. New York Colonization Society, \$5,813. Foreign Evangelical Society, \$14,820. American Baptist Home Missionary Society, \$30,794. Female Moral Reform Society, \$6,692. American Tract Society, \$160,130. American Home Missionary Society, \$119,453. American Bible Society, \$210,386. Society for Relief of Jews, \$6,690. American Temperance Union, \$1,522. American Protestant Society, \$19,709.

BAPTISTS IN THE UNITED STATES.

The statement in the Baptist Almanac, is as follows:—Regular Baptist churches in the U. S. 7,883. Ordained Ministers, 6,571. Licensed Preachers, 1,065. Communicants, 655,536. Colleges, 14. Theological Schools, 8. Religious Newspapers, 20. State Periodicals, 14.

BOOK AGENTS.—We mentioned, some time since, that Br. Holway had commenced the circulation of our books within the Providence Conference, on the plan adopted by that Conference, at its last session. We learn, further, that Br. Stebbins, of the same Conference, has also taken the field in this useful business. We are confident that the plan of the Providence Conference will work well, and hope it will be sufficiently experimented by the next General Conference, to commend it to the consideration of that body. Something must be done for our book interest, at its next session; these experiments will open the way. We shall endeavor, soon, to find room for a full exposition of the plan of the Providence Conference. Meanwhile, we bespeak, from both preachers and people, a hearty welcome to the brethren who are endeavoring to prosecute it.

REV. E. T. TAYLOR, of the Mariner's Church, Boston, left the city on Friday last, for New York, where he takes passage in the relief ship *Macedonian*, for Ireland. Mr. Taylor's presence will add much to the interest of this beneficent mission to that suffering land. The first greeting of two such men as Edward T. Taylor, the Methodist, and Father Mathew, the Catholic, would be worth witnessing; it would, no doubt, make bigtry grin.

DANGER OF THE POPE.

When the reforming policy of the present Pope commenced, we predicted that in less than two years, he would either abandon it for the unchanging obsequies of the Vatican, or die by assassination. No one who is acquainted with the history of the Papacy, could doubt the prediction. We learn that its verification has already been nearly realized.—The foreign papers give us the following information:—

A most diabolical plot to murder the Pope has been discovered. It was first found out by the French Ambassador, who revealed the names of the conspirators to the Pope. Their intention was to assassinate him while giving audience to one of them, who was appointed to kill him.

A Capuchin priest presented himself for an audience of the Pope. His holiness received his name. This he gave; but before admitting him, the Pope looked over the list of conspirators, and finding the name of the Capuchin there, he immediately summoned Carbone, who, on the Capuchin's entrance, seized him, and on searching him, found he had a brace of pistols, and a poisoned dagger, about his person. The Capuchin was conveyed to prison. Many arrests took place.

The plot is, no doubt, a concerted one.

M. Ronge is undergoing a month's imprisonment, at Breslau, for preaching without permission of the authorities.

REV. E. WITHEY, well known in New England for his singularities, was suspended from all the functions of the ministry, by the late New York Conference; on what account we have not learned. The examination was with closed doors.

THE REV. JOHN C. GREEN was suspended from his ministerial functions at the last New York Conference, for maladministration in the case of Rev. J. N. Maffit. The Centenary church at Brooklyn, of which he was pastor, has, nevertheless, invited him, it is reported, to continue in charge of them.

REV. J. S. LOVELAND.—The Newbury "Christian Messenger" has refused to publish a letter of this brother, in defence of himself and the other brethren who attended the Danville District Meeting.—The opposite party must not complain, if we reciprocate this treatment.

THE REV. CHARLES BAKER, of the Maine Conference, is, we learn, to take charge of the Northampton Mission in the New England Conference. From the manner in which the latter Conference has been wont to receive brethren from abroad, we have no doubt that Br. Baker will be heartily welcomed into its field.

REV. PHILIP BOUCHER who visited this country, in 1837, and preached in many of our churches, has started a new Protestant paper in Paris, on principles which, it is supposed, will enlist the confidence and patronage of all evangelical denominations.—Mr. Boucher is an able man, of Methodist principles.

REV. SHIPLEY W. WILSON, of the Prot. Episcopal Church, formerly of the Methodist Episcopal Church, has become chaplain to the House of Correction, at South Boston.

EARLY METHODISM IN THE SOUTH.—Rev. John Brook, formerly an itinerant preacher, says the Nashville Advocate, is collecting materials for a work on the "great revival of religion that swept over this country, some twenty years since."

Rev. Elijah Bailey, founder of the Reformed Methodist Church, died recently, and was interred at Brewster.

We are indebted to Col. Hatch for the foreign papers by the last arrival.

The Sunday School Union of the Methodist Episcopal Church, has under its care, 320,630 scholars, of whom 2,603 have been converted during the past year.

RELIGIOUS SONGS.—Prizes were lately offered by the French government, for the composition of religious and moral songs, and no fewer than 1700 competitors entered the list.

DR. CHALMERS.—We are pleased to learn that this talented divine has joined the Scottish Trinitarian Society, and promised all his influence in its support.—A reform is needed yet among the clergy in England. Wine and malt liquors are still in common use at their tables.

Editor's Table.

PAGES FROM THE ECCLESIASTICAL HISTORY OF NEW ENGLAND, is the title of a small pamphlet, of much interest, just issued by *Dow, Boston*. It is a reprint of an article from the *Episcopal Observer*, and sketches rapidly, but accurately, and in elegant style, the progress of the Unitarian declension of the New England Puritan Church. Brief references are made to many characters yet on the stage, but they are invariably candid. The author traces, as connected with his detached data will admit, one of the most important passages in the ecclesiastical history of New England.

THE LADIES' REPOSITORY, for June, has been received by Binney & Oskeman, 1 Cornhill. We have spoken so often and so emphatically of the merits of this work, that we fear our readers may think it hyperbolic if we add more, but we reaffirm all we have asserted about it, and recommend every Methodist lady, who can, to subscribe for it faithfully.

MATTISON'S ASTRONOMICAL MAPS.—We have already referred to these fine diagrams for academies and common schools. They are highly commended by teachers' institutes, State and county superintendents of schools, and presidents and professors of colleges. They are sixteen in number, 39 by 44 inches, for only \$16, on paper, or \$20 on canvass.—They are a beautiful ornament to a school room, and will facilitate the study of the science more than any other means with which we are acquainted.—*Jacott, Boston*.

THE MINUTES of the New England Conference, have been published in very neat style, by Rand & Co., 3 Cornhill.

THE FOURTH ANNUAL REPORT, and Third Permanent Document of the American and Foreign Sabbath Union. *Martin, Boston*.

THE CHRISTIAN WRATH, for June, has been received by Chadwick, 23 Court Street. It is an entertaining and cheap monthly. \$1 per annum.

MEXICAN WAR AND AMERICAN SLAVERY.—Rev. Mr. Dudley's Fast-Day Sermon, delivered at Quaker, Vermont, 1847. *Hanover, Vt.*

THE LADIES' MAGAZINE for June, has been received. It is finely embellished, and filled with good articles. *Rice & Thompson, Lowell and Natick.*

CROSBY & NICHOLS, Boston, have issued a Report on Slavery, written by Rev. Geo. Allen, and adopted by the Worcester Central Association of Congregational Clergymen.

GOULD, KENDALL & LINCOLN, Boston, have issued the tenth No. of Chambers' Cyclopedia of English Literature. It continues to be well printed and abundantly illustrated with portraits and other engravings.

DEFECTION of the Hebrew Grammar of Gesenius, against Prof. Stuart's translation, by the original Translator. *Appleton & Co., New York.*

For the "RICH" This is the title of a new work, issued by the press, and edited by Rev. Mr. Oskeman. It is a collection of the "Rich" of the Bible, and is a most interesting and valuable work. It is a collection of the "Rich" of the Bible, and is a most interesting and valuable work. It is a collection of the "Rich" of the Bible, and is a most interesting and valuable work.

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**CHRISTIAN LOVE,**

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by the author, and by the most respectable and its style is  
equally edifying to themselves, to the reader, and no one will  
use it in his parsonal without benefit.—S. S. Advocate.

**PERSONAL EFFORT.** By the same author. Fourth edi-  
tion. 16 cts. This is a most interesting and useful little work  
in succinct recommendation. 20 cts. retail.

**INFANT TEACHER'S MANUAL, for Infant Schools and Families.**  
By D. WISE. This work has been highly recom-  
mended by the *Advocate* and *Journal*. 25 cts. each.

**"THE MAGNIFICENT FAMILY," "THE STAGE OF  
THE MIND," and "THE BEYERLY TRAVELLER,"**  
By the same author. These were written expressly for children.  
20 cts. each.

These works may be had, wholesale and retail, at the  
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No. 35, South St., Providence R. I.

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Boston, June 9.

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229 WASHINGTON STREET, BOSTON.

JOHN COE, having become the Proprietor of the Mar-  
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of the Hotel, and to make it more worthy of respect, several new  
and elegant parlors and sleeping apartments have been added,  
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it offers a place alike to the traveller, for business or pleasure,  
and to the family, who desire a comfortable and healthy  
Temperance House in the country. It has always been true  
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agement of this race, and never more flattering than now. With a table spread in the country, with ample and pleasant apartments, with attentive and respectful service, and with the personal attention of the proprietor to the convenience of his guests, the undersigned, with great confidence, invites travellers, both native and foreign, to test the qualities of his hotel, which can afford quiet, and elegant board.

Boston, June 2, 31. JOHN COE, Proprietor.

**VALUABLE BOOK.**

JUST received, by BIRNEY & OTHERS, a Scriptural Defence of the Doctrine of the Trinity; or, a Check to Modern Arianism, as taught by Campbellites, Hucanites, No Lights, Universalists, &c. &c. &c. and especially by a refuting the same by the Rev. H. MATTHEWS of the M. L. Church. 18mo. 40 cents.

**CROCKERY WARE,**  
**AT COST OF IMPORTATION.**

A RILEY, 284 Washington Street, being abut on change

**RICHES OF GRACE,**

OR THE BLESSING OF PERFECT LOVE, as Experienced, Etc., &c. and Recorded by Living Witnesses. Edited by S. D. May.

The contributors to this issue from their press a most valuable work, of 453 pages, containing over sixty different persons and experiences.

It contains the experiences of living writers in the blessing of perfect love—persons who have been students in life and of different age—(ministers and laymen—students and teachers). We are happy in being able to offer those who are desirous of attaining to this blessed state, a new and important treatise. In this work, the doctrine itself is not only clearly

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Sole Agents, LEARNER & COMPANY, The Learner Academy and Schools, by H. MATTHEWS, New York; Ho-

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A. CASWELL, Prof. of Math. and Astronomy,  
in Brown University.

N. RISHOP, Superintendent of Public Schools.  
The price of the work is as follows:—

Maps, per set of 16, on cloth, with rollers, \$15 00  
" " " " on strong paper, without cloth rollers, 10 00

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We can use this work with prayer and much expectation  
and cheer, and we are sure it will be an instrument of great  
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The retail price is \$1. per copy. The usual discount will  
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May 12, 1871. G. C. RAND & CO.,  
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**A BOOK FOR EVERY METHODIST.**

**C**HARLES H. PEIRCE & CO. No. 1 CORNHILL, has in press, and will publish the first of July, *Memorial of the Synod of Methodism into the Eastern States*. This work, edited by Rev. Abt Stevens, A. M., will include some account of every Methodist preacher who labored in New England, prior to 1860, comprising pretty full biographical and characteristic sketches of Jesse Lee, John Lee, Willson Lee, Geo. Roberts, Daniel Smith, John Hoadgdon, N. B. Mills, Aaron Hunt, Joshua Taylor, Joshua Hall, Hope Hall, Daniel Ostrander, Ezekiel Cooper, John Broad, Zakah Priest, Heskiah C. Wooster, Enuch Malice, Geo. Pickering, Shadrach

Beaumont, Isaac Hinchman, Eliza K. Sabin, Joseph Mendenhall, Ephraim Kilbuck, John A. Kent, John Smith, John Eliza Healding, and many others.

Beaumont these personal sketches, the work will present at least a fair record of all the early interesting reminiscences of Methodism in this State. It is not intended to be a collection; descriptions of old Circuits, narrations of the itinerant labors of Ashby, Lee, and others, with accounts of the conferences, revivals, persecutions, and anecdotes, and the histories of the principal early Methodist churches in New England: the whole forming a consecutive history of the early labors and labors, struggles, and triumphs, of Methodism in this State. The sketches are written by the persons to whom they are assigned by Notting, and engraved by Andrews, coarse-ening in engraving in session in Broadfield Street Church, with corrections by John Healding, John Broadchurch, George Pickering, Timothy May, and others. It is published by W. B. F. Merrill, Abraham D. Merrill, Thomas C. Peirce, Isaac Bonney, Edward F. Taylor, J. A. Merrill, and others, and also a view of the history of the State, and the progress of the cause of the Agra are wanted in the principal places. It is intended to circulate the above work, to whom a liberal discount will be made on the retail price. For terms, &c., apply to Messrs. J. A. Merrill, & Co., or to Mr. J. C. CORNELL.

June 0.

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ern half of Massachusetts.



## BIOGRAPHICAL.

Mrs. ELEANOR RILEY, died in Charlestown, Mass., aged 74 years. She was the first member of the M. E. Church in Charlestown, and was converted in the old church in "Methodist Alley." Such was her zeal and devotedness, that she threw open the doors of her humble dwelling, and invited the preachers to hold meetings at her house. They preached, and when preachers could not be obtained, they held prayer and class meetings, assisted by brethren from Boston, some of whom yet linger among us. She continued her course, through much opposition and persecution, and through her instrumentality many souls were saved. Her house was a home for the preacher; and for the support of the cause, she gave the "widow's mite"—all she possessed, and no small sum, either in the aggregate. Faithful, honest-hearted, beloved in the highest degree, she was an ornament to the church; and such was her simplicity of character, and real goodness of heart, that she obtained friends of the good and pious; and, indeed, she had no enemies. Dr. Fisk, Timothy Merritt, (who was the first preacher, I think,) and George Pickering, never came in town, with time to spare, but they visited her humble dwelling, and cheered her in her pilgrimage. Her last sickness was short, and her death sudden; but she was prepared, "as a shock of corn, fully ripe, to be gathered into the garner of the Lord." I visited her twice, a short time before her death, and found her ready to do her Master's bidding. Her remains were carried to the church, where a sermon was preached by the writer, from 2 Cor. 5:1; and then followed by a numerous concourse of friends, to the place appointed for all living. Precious in the sight of the Lord, is the death of his saints. G. W. FROST.

Charlestown, Mass., May 1.

Mrs. NANCY WEBSTER, died in Gray, Me., May 1st, aged 71 years. Sister W. had been a worthy member of the M. E. Church, not far from eighteen years. After suffering for some six weeks the pains of a fatal disease, she breathed her last in holy triumph. Death to her was only a happy release. N. HOBART.

Gray, Me., May 27.

Mrs. SOPHIA PLAISTED, wife of Brother John Plaisted, died in Charlestown, Mass., in hope of a blessed immortality, May 3, aged 30. She was a faithful, consistent Christian, "adorning her profession by a well ordered life, and a godly conversation." Her last illness was very painful, but she bore it with Christian resignation. "I long to be gone," was the language she often used, when speaking of her change. She has left a companion, four children, with an adopted child, to mourn her irreparable loss. May God, who tempers the wind to the shorn lamb, bless and protect the bereaved ones, and save them, a whole family in heaven. G. W. FROST.

Charlestown, Mass., May 11.

SISTER BETSY TUTT, died in Marblehead, May 11, aged 29 years—some fifteen of which have been spent in the service of God. As you like short articles under this department, it may be enough, perhaps, to say, her life was a consistent, Christian life; her severe sufferings were borne with Christian patience, and what is better than all, "she died well." Her death was a Christian's death. May her bereaved friends be prepared to meet her in the kingdom of God. W. SMITH.

Marblehead, Mass., May 36.

## THE EMIGRANT'S FAMILY.

One of the strongest peculiarities—indeed, I may say *passions*—of the Irish, is their devoted fondness for their offspring.

A curious illustration of this occurred to me on my recent journey through the Northern lakes. It happened to be what sailors call very *dirty* weather, finished up by a tremendous gale, which obliged us to seek shelter at a long, aboriginal bay, called *Maintau Island*, where we were obliged to remain for five days. There were a few deck passengers—between five and six hundred; and inasmuch as they had only provided themselves with barely sufficient for the average time, provisions became alarmingly scarce, and no possibility of a supply. To be sure, there was one venerable ox—a sort of semi-petification, an organic remnant—a poor, attenuated, hornless, sightless, bovine patriarch, who obligingly yielded up his small residue of existence for our benefit. Indeed, it was quite a mercy that we arrived to relieve him from a painful state of suspense; for so old and powerless was he, that if his last breath had not been extracted, he certainly could not have drawn it by himself.

Well, as you may suppose, there was considerable consternation on board. Short, very short allowance was adopted to meet the contingency, and the poor deck passengers had a terrible time of it. Amongst the latter was an Irish emigrant, with his wife and three beautiful children, the eldest about seven years, and all without the smallest subsistence, except what the charity of their fellow-passengers could afford them; and as they were but scantily supplied, it can readily be imagined how miserably off was this poor family. However, it so happened that the beauty and intelligence of the children attracted the attention of one of our lady passengers, who had them occasionally brought into the cabin and their hunger appeased. Gleesome, bright-eyed little creatures they were, scrupulously clean, despite the poverty of their parents, all life and happiness, and in blissful ignorance of the destitution by which they were surrounded.

One day, delighted with her little *protégés*, the lady happened to say, half jestingly—"I wonder if this poor man would part with one of those little darlings? I should like to adopt it."

"I don't know," said I; "suppose we make the inquiry."

The man was sent for, and the delicate business thus opened—"My good friend," said the lady, "you are very poor, are you not?"

"His answer was peculiarly Irish—"Poor! me lady," said he. "Be the powers of powher! if there's a poorer man than myself throblin' the world, God pity both of us, for we'd be about equal."

"Then you must find it difficult to support your children," said I, making a long jump toward our object.

"Is it support them, sir?" he replied. "Lord bless yu, I never supported them; they give support somehow or another; they've niver hungry yit—when they are, it'll be time enough to grumble."

"Irish all over, thought I; to-day has enough to do, let to-morrow look out for itself."

"Well, then," I resumed with a determined plunge, "would it be a relief to you to part from one of them?"

I had mistaken my mode of attack. He started, turned pale, and with a wild glare in his eye, literally screamed out—

"A relief! God be good to uz, what d'ye mane? A relief!—would it be a relief d'ye think, to have the hand chopped from my body, or the heart torn out of me breast?"

"You don't understand us," interposed my philanthropic companion. "Should one be en-

abled to place your child in ease and comfort, would you interfere with its well-doing?"

The tact of woman! She had touched the chord of parental solicitude; the poor fellow was silent, twisted his head about, and looked all bewildered. The struggle between a father's love and his child's interest was evident and affecting. At last he said—

"God bless ye, me lady, and all that thinks of the poor! Heaven knows I'd be glad to better the child, it is n't in regard to myself, but—she's but hadn't I better go and speak to Mary; she's the mother of them, and it wouldn't be unreasonable, to be givin' away her child after her face, and she not know nothin' of the matter."

"Away with you, then, said I, and bring us back word as soon as possible." In about an hour he returned, but with eye red and swollen, and features pale from excitement and agitation.

"Well," inquired I, "what success?" "Bedad 'twas a hard struggle, sir," said he; "but it's for the child's good, and Heaven give us strength to bear it."

"Very good, and which is it to be?" "Why, sir, I've bin speakin' to Mary, and she thinks as Norah here is the oldest, she won't mind the mother so much, and if ye'll jist let her take a partin' kiss, she'd give her to yez wid a blessing."

So my poor fellow took his children away, to look at one of them for the last time. It was long he returned, but when he did, he was leading the second eldest.

"How's this?" said I. "Have you changed your mind?"

"Not exactly changed me mind, sir," he replied; but I've changed the cratur. Ye see, sir, I've bin speakin' to Mary, and win it come to her, she goxty I she could n't part wid Norah, at all at all; they've got used to each other's ways; but here's little Biddy,—she's purtier fur, if she'll do as well."

"It's all the same," said I; "let Biddy remain."

"May heaven be her guardian!" cried he, snatching her up in his arms, and giving her a long, hearty kiss. "Go, be kind to them that's kind to you, and them that offers you hurt or harm may their soul niver see Saint Peter!"—So the bereaved father rushed away, and all that night the child remained with us; but early next morning my friend Pat reappeared, and this time he had his youngest child, a mere baby, snugly cuddled up in his arms.

"Why then," said he, with an expression of the most comic anxiety, "axin' yer honor's pardon for bein' so wack-headed, but when I began to think of Biddy's eyes,—look at them, they're the image of her mother's, bedad,—I could n't let her go; but here's little Pauden; he won't be much trouble to any one, for if he takes after his mother, he'll have the brightest eye and the softest heart on the top of creation,—and if he takes after his father, he'll have a purty hard fist on a broad pair of shoulders, to push his way through the world. Take him, sir, and gi' me Biddy."

"Just as you like," said I, having a pretty good guess how matters would eventuate. So he took away his pet Biddy, and handed over the little toddling Pauden. This chirping little vagabond won't be long with us, thought I. Nor was he. Ten minutes had scarcely elapsed, ere Pat rushed into the cabin, and seizing little Pauden up in his arms, he turned to me, and with large tears bubbling in his eyes, cried out: "Look at him, sir,—jist look at him!—it's the youngest. You would n't have the heart to keep him from us. The long and the short of it is, I've bin speakin' to Mary. Ye see she could n't part wid Norah, and I didn't like to let Biddy go; but, be me sowl, neither of us could live a half a day without little Pauden. No, sir, no; we can bear the bitterness of poverty, but we can't part from our child, unless it is the will of Heaven to take them from us!"

## YOUTH'S DEPARTMENT.

## PREPARING FOR THE SABBATH.

BY MARY LUNDIE DUSCAN.

Haste! put thy playthings all away,  
To-morrow is the Sabbath day;  
Come! bring me to thy Noan's ark,  
For pretty tinkling music art.  
Because, my love, you must not play,  
But holy keep the Sabbath day.

Bring me your German violin, please!  
With all its lutes, gutes, and trees;  
Your waxes doll, with eyes of blue,  
And all her tea-things, bright and new;  
Because you know you must not play,  
But love to keep the Sabbath day.

Now take your Sunday pictures down,  
King David, with his harp and crown,  
Good little Samuel on his knees,  
And many pleasant sights like these;  
Because you know you must not play,  
But learn of God upon his day.

There is your hymn book. You shall learn  
A verse, and some sweet kisses earn;  
Your book of Bible stories true,  
Which dear mamma will read to you,  
I think, although you must not play,  
We'll have a happy Sabbath day.

## THE SOCIAL AND ECONOMICAL RELATIONS OF CHRISTIAN MISSIONS.

BY DR. OLIN.

Brief as is the history of missionary labors, it affords us the means of forming a just estimate of the comparative efficiency of Christian and merely political and economical agencies in promoting the well-being of nations. During a period which extends back beyond the first inception of missionary efforts, the successive governments of England have incessantly been laboring to quell the discontents, and remove the grievances of Ireland, and raise its degraded population from the misery and turbulence which distinguish the masses of that unhappy country. In the prosecution of this Herculean work, all the resources of a great empire have been lavished, and the experiments of legislation have been tried. Millions have been expended in gratuitous and millions more in the maintenance of soldiers and policemen, for the prevention of crime, and the preservation of order. Immense public improvements have been executed. New privileges and franchises have been granted; and the emancipation and reform acts have poured their healing influences upon the irritated public mind. As to the result of all these efforts, we now see a wretched population, doomed, in a land proverbially fruitful, to experience the horrors of periodical and almost yearly famine. The populace are exasperated against the government that labors so assiduously for their relief—are prone to rebellion and to violence; and there is no longer any security for property or life, while the prospect of better days recedes from the approach of every new scheme of relief and improvement. England had already been engaged for half a century in her Sisyphean labor of Irish reform, when two American missionaries planted themselves on the Sandwich Islands, then peopled by a race of savages and idolaters, tainted with the vices and debased by the thralldom that ever belongs

to the condition which those words describe. In the five and twenty years that have since elapsed, a change has come over the face of these realms of barbarism. The savage idolaters are transformed into Christian men, who cultivate the earth, and live in commodious habitations, and enjoy the protection of good laws and regular administration, and who worship the true God, in temples which they have published, and an infant literature, while the rising generation receives the elements of common education in well conducted schools. All this has been quietly achieved by importing new ideas, and awakening new emotions, without blood or violence, and at a pecuniary sacrifice less than the yearly pay of the thinnest regiments whose bayonets preserve the peace of Ireland. There is no want of other examples, less striking, perhaps, but equally pertinent, to demonstrate the superiority of the missionary over all other reformatory processes. Several tribes of American Indians have been raised, by missionary efforts alone, to a social and economical position, decidedly more elevated than that of the depressed classes in some of the freest countries in Europe.

In France and Belgium, where so much blood has been poured out in contests for liberty, and where, theoretically, there is no want of liberal institutions, the great body of the laboring classes, beyond the walls of Paris, and some other large towns, are practically what they were in the days of the elder Bourbons, the reform, such as it is, not having penetrated deep enough, or not having found the ideas and morals necessary for the development of rational liberty. It is, indeed, a prevailing opinion, freely expressed by mere politicians and statesmen in France itself, as well as in other parts of Europe, that the great obstacle in the way of free institutions, and of valuable progress in that country, is the want of Christian principle and morals. We are fully satisfied of the soundness of this opinion, and we venture to add the expression of our belief, that the obscure missionaries maintained by the Wesleyans in France, since the beginning of the present century, have done more to prepare the mind and the heart of that interesting people for freedom than did the expulsion of Napoleon and Charles the Tenth, or the advent of Louis Philippe and the chart of July. To an extent that will never be fully known and acknowledged till the day which reveals all secrets, these devoted servants of Christ aroused and leavened the slumbering Protestantism of France. This has, in its turn, acted powerfully upon the great Catholic community, with which it is everywhere in contact, till, together, the two antagonistic forms of the Christian faith have put a sensible check upon the reigning infidelity, and made some progress towards a successful assertion of the claims of the Christian's code of morals. This reference is to a single class of missionaries, with no intention to disparage the efforts of others; but with a firm belief that their labors are not justly appreciated, at least in this country, and with some right to express the opinion that the Wesleyans in France, while they have been chiefly useful in awakening the native churches to greater zeal and effort, exhibit pre-eminently in their own scattered societies, the very highest, purest examples of Protestant Christianity, especially in the virtue so rare in that country—the sanctification of the Sabbath.

We cannot dismiss the train of reflections that crowd upon us in contemplating the missionary enterprise, in the performance of this, its lower and merely secular function, without expressing our entire belief in the comprehensive underlying truth, of which the facts and arguments that have been adduced are only special instances and illustrations. It is that the gospel is the great, and in a very important sense, the only civilizer. What nation or tribe of men has, during the last eighteen hundred years, advanced from barbarism to a state of civilization and refinement, by any other agency? Will commerce enter the lists, and dispute the claims of Christianity? Africa has been its undisputed field of experiment, for centuries; and what besides the diseases and vices of civilization, has the trafficker left behind him on those barbarous shores, in return for gold dust, ivory, and the souls of men? Portugal, Holland, and England, have grown ovelent on the precious merchandise of the coast, but we have not yet heard of the nation or savage tribe which the trader has been able to reclaim from the ignorance and vices, and gross barbarism, of their ancestors. Government and wise laws, embodying, as they do, some of the conservative maxims of religion, have proved somewhat more efficient than commerce, as instruments of human progress; but the instructive example of Ireland proclaims the impotency of the most enlightened code, and the purest administration, to regenerate an ignorant and degraded race. Government and law have to do with the actions of men, and these constitute the sphere of their operation, and the well defined limits of their power. But the malignant disease of barbarous, pagan man, has its seat in his gross habits, and debasing prejudices, and low appetencies, and inherited depravity; and to it no remedies can be well adopted, but such as are subtle, penetrating, spiritual. The dominion of superstition and omnipotent custom must be subverted. There must be an infusion of new ideas, and the implantation of new hopes and aspirations. It has often occurred to us that if the most enlightened philosophy and the largest experience were put upon the task of finding out some sovereign remedy for such a case, they should concur in prescribing the Christian religion, as the only remedy in the fourth chapter of yet I fear the distress of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of the soul and spirit, and of the joint and marrow, and is a discernor of the thoughts and intents of the heart." Let us imagine that hundreds of the faithful missionaries now laboring throughout British India, have succeeded in commending to the undoubting faith of the multitude, not the entire system of Christianity, but some one of its great maxims—that the vast population of this benighted empire should be brought to believe cordially in the unitarian God, the religion of the Bible, and the rights and destiny of woman to be the solitary doctrine for which this simple idea would remove an amount of vice, and suffering and wretchedness, which defies all computation. There would be an end of all the abominations and pollutions of pagan worship; an end of pilgrimages to holy cities, and distant temples, and sacred rivers. There would be no more self-inflicted tortures for expiation, no more immolations and human sacrifices, no more hecatombs for the insatiable Ganges, or for sanguinary Juggernaut. Or let us suppose the Scriptures teaching in regard to the rights and destiny of woman to be the solitary doctrine for which these heralds of the cross have obtained from the millions of Hindostan, a practical recognition; who does not perceive that they would have conferred upon those miserable nations a boon, in comparison with which all political and civil franchises are impotent as instruments for promoting civilization and happiness? To say nothing of the thirty thousand millions of the unitarian God, the religion of the Bible, and the rights and destiny of woman to be the solitary doctrine for which this simple idea would remove an amount of vice, and suffering and wretchedness, which defies all computation. There would be an end of all the abominations and pollutions of pagan worship; an end of pilgrimages to holy cities, and distant temples, and sacred rivers. 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